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# Commonweal

Catholic Book Week

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by William Clancy

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by Dorothy Day

## Two Voices of Camus

by Richard Gilman

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*Editor*
EDWARD S. SKILLIN

*Managing Editor*
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*Associate Editors*
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THE
# Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

## week by week

### THE PRESIDENT'S SUPPORTERS

SUPPORTERS OF President Kennedy, particularly those who supported him during the long, arid summer of 1960, must occasionally be amused at the kind of praise to which he is now being subjected. For within a large and definable segment of the American press the development of attitudes toward Kennedy as successively contender, nominee, candidate and President has been something like this:

"Well, among the many Democratic possibilities we would choose a couple of others. Kennedy is too young, inexperienced, what has he done yet, and, anyhow, what about his family?"

"Well, he did win the primaries, and bulldozed his way through the Democratic convention, so we know he can win *some* votes. But we cannot be happy that he shunted aside one of the great men of our political era, and the idea of the Kennedy clan is no more appealing. We still see more profile than courage. We are making no commitment to Nixon, but we can't get enthusiastic about the alternative. Maybe we'll sit this one out."

"Well, it's too early in the contest between Nixon and Kennedy to make a clear choice. From where we sit we can't see much difference between the two; they're both cool, packaged organization men —little emotion and commitment and no apparent philosophy. Maybe if Kennedy promises to name Stevenson as Secretary of State . . ."

"Well, we are backing Kennedy and we urge our readers to back the Democratic candidate. We still have some questions which we would like answered, but Senator Kennedy has shown a grasp of the problems that his Republican opponent lacks. As for those readers who would 'rather lose with Stevenson' than win with Kennedy, we remind them that that is not now the choice. And if they wish to see Stevenson, Bowles, et al., in the next Administration we urge them to reconsider. This is no time to sit on the sidelines."

"Well, after a few short weeks in office President Kennedy has grown immensely. Already he has brought a new feeling to Washington and to the country. Politics is once again an exciting affair. We now have a leader who cares, an executive who has authority and knows what to do with it. The bracing air of Washington is fully appropriate to the vigor of the youthful, energetic President. We hope, and trust, that he will continue to grow in office."

ACROSS THE country there are newspapers whose editorial policies, with qualification here and there, have followed this evolution of political sentiment. Among those who strongly opposed Mr. Kennedy in the early stages of his battle, few are willing to find the basis for changed opinion in themselves—their own presuppositions, preformed opinions, sympathies and prejudices. It is, of course, John F. Kennedy who has been marvelously transformed. Almost alone among those with a public voice, Harry S. Truman has gracefully acknowledged his responsibility for his earlier opinion.

"In the course of a political contest," he wrote, "the special talents of a leader may not always be apparent to all of us, but how quickly those talents manifest themselves once such a man crosses the threshold of the White House. . . . I would venture to say, seldom have we been witness to a more favorable beginning."

In the course of indicating his own changed opinion Mr. Truman could point to others who shared his optimism about the new Administration. From India, England, Germany, Canada, France, even from Russia, and from all parts of this country,



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have come messages of praise and of renewed trust and hope in the Kennedy leadership. And of those who registered doubts and minor criticisms many did so against a background of high compliment. At least for the moment, hobbling criticism of the new Administration has been muted.

We welcome the spirit of change which Mr. Kennedy has brought to Washington, but we believe it has been brought by the same Mr. Kennedy who was contender, nominee and candidate. We think the White House does offer almost unequaled challenge and opportunity for political growth, but we do not think it suddenly takes place in a few short weeks. What John Kennedy has done is to recall the authority that resides in the White House. This in itself is no small accomplishment and we do not mean to underestimate it.

Having said this much, we would point out that, so far, it is a spirit of change, not change itself, to which we have been treated. We would not, so early in this Administration, desire much else. But it is true that the hard decisions, the wearing battles, are in the future. On our relations with China and Russia, on civil rights and our recession, on Africa and neutralist countries, decisions must soon be made. And when the Kennedy Administration makes these decisions, some of which cannot be long delayed, the time of testing will be upon his newly found admirers. A person less realistic than John Kennedy seems to be might hope that these new friends will provide him with all the support that he will need.

## TWO DECADES

*CHRISTIANITY and Crisis,* which has just completed twenty years of publication, has happily come to be one of the most influential American journals. The eminence of the contributors to this Protestant journal of opinion and its markedly high editorial standards have won it a following among men of various religious persuasions. Its eight to twelve pages go out every fortnight to over eight thousand readers, many of whom have considerable weight in influencing public opinion.

The anniversary article summarizing the journal's chief concerns over the past two decades implicitly suggests striking parallels with the editorial content of The Commonweal during the same period. *Christianity and Crisis* was born in the midst of the isolationist-interventionist debate as a result of the conviction of Reinhold Niebuhr and others that the victorious Hitler represented a deadly threat to Western civilization. After Pearl Harbor *C. & C.* concerned itself with such subjects as the conduct of the war, Hiroshima, and the hopes of peace and reconstruction.

Subsequently it focused attention on the postwar threat of Communism, the U.N., the efforts to achieve controls of atomic weapons and colonialism. During the next period, well into the 1950's, *Christianity and Crisis* placed stress on such issues as ecumenicism, race relations, McCarthyism, Korea and the later developments of the cold war. There were degrees of difference, of course, but *C. & C.'s* positions on many of these questions were similar to those of The Commonweal. Such parallels as these demonstrate how much Catholics and Protestants can have in common in the way of social, political and economic objectives. This is particularly fortunate in our pluralistic society where effective social action depends on the cooperation of all men of good will.

*Christianity and Crisis* was one of the first to welcome the prospect of a Catholic for President. And Co-Chairman Dr. John C. Bennett, of Union Theological Seminary, sees the task confronting the new Administration in terms not unfamiliar to Commonweal readers: the struggle for racial justice in this country; the responsibility of the federal government in such areas as education, housing, depressed areas and medical aid to the aged; the need of a more positive foreign policy; the urgency of arms controls and disarmament.

Friendliness toward Roman Catholics has long been characteristic of *C. & C.'s* ecumenicism. This concern is well expressed in a recent volume edited by Wayne Cowan, its Managing Editor: *Facing Protestant-Roman Catholic Tensions* (Association Press. $2.50.) As a result, this distinguished fortnightly has played a leading role in forwarding the dialogue between Protestants and Catholics in this country—a dialogue that goes beyond common social objectives toward achieving a mutual understanding of the respective theological bases of our sometimes varying social and ethical beliefs.

## COLLUSION AND CONSPIRACY

BIG BUSINESS in America will never again be quite what it was. The imposing of almost two million dollars in fines on twenty-nine manufacturers of heavy electrical equipment and their executives and the sentencing of seven top corporation officials to thirty days in jail will have consequences far beyond the executives, the companies or even the industry involved.

It has already become clear that the companies found guilty of price-fixing and collusive bidding in their sales of equipment—to the federal govern-



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ment, states, cities, public power authorities and private firms—will be faced by hundreds of lawsuits to recover damages. The Justice Department has announced that it will try to recover millions of dollars on sales to twenty federal agencies, and nearly two hundred other communities, at this writing, have declared similar intentions.

As a result, big businesses will unquestionably proceed with greater caution in all areas touched on by the Sherman Anti-Trust Act, particularly those involving competitive bidding and collusion. Indeed, the whole corporation world will be shaken, now that a precedent has been given which holds individuals liable for those "slightly illegal" actions undertaken "for the company," even to the point of sending the individuals to jail.

Beyond any questions of legality, however, the spectacle of such household words as General Electric and Westinghouse on the list of criminals, not to mention the vice-presidents and sales managers sentenced to jail, must have a profound effect on the American culture at large. Part of the immediate public response has been a kind of cruel satisfaction at how the mighty are fallen. There is a certain meanness in this, but it is completely understandable that the little people who suffer from our society's "double standard" should rejoice at anything which seems to move closer to justice. That there is a double standard can be proved by a moment's investigation of U.S. criminal statistics. Capital punishment, for instance, is almost entirely reserved for Negroes, the poor and the ignorant.

But the general public reaction to the G.E., Westinghouse affair also includes a real sense of shock and disappointment. The Horatio Alger myth dies hard, and Americans even today can't help admiring and looking up to the Captains of Industry. Certainly the modern captains of industry can't help admiring themselves, and believing, with most of their countrymen, that the successful businessman is the most worthy of Americans, as well as the most capable, of course. President Eisenhower many times proved his belief in this basic American conviction.

The business community must be stunned at what has happened. Not so much at what these corporations and their representatives did—that could not have been too surprising—but at the reaction of public commentators, at the light in which it has been placed, at the way a federal judge has thrust them publicly into the category of "common criminals."

It must be particularly galling for the businessmen who have been so voluble about the wickedness of unions and union leaders to hear and read on every side discussions of the low state of business morality and the need to do something about it. An added turn of the screw, no doubt, was President Kennedy's solemn statement at a press conference that he hoped Congress would concern itself with this problem and that the business community should draw up a code of ethical practices, as labor unions have done, and try to maintain the high standards the unions have kept.

The fact that the crimes of the electrical companies have involved the holiest of business preachments—free competition and the law of supply and demand—provides an additional irony which we hope will not be lost on the Chamber of Commerce and the National Association of Manufacturers. What has been charged against American businessmen for many years turns out now to be true in at least the case of these giant and respected electrical companies. That is, contrary to what they say, they are enthusiastic believers in a managed economy, but managed not for the greatest good of the greatest number, but for their particular industry's profit and advantage.

All in all, the place of big business and the corporation in American life—not just in the American economy—has suffered, we think, a deep and far-reaching alteration by reason of this single anti-trust lawsuit. The stresses and strains are only beginning to be felt, and the end is not in sight.

## MORE BEET SUGAR?

IT IS suggested that since there is an embargo against Cuban sugar the nation should look into the possibilities of stepping up domestic production of sugar beets. Such states as California, Colorado, Idaho, Minnesota, Montana, Nebraska, Utah and Michigan are the leading producers at present. To hike production and distribution would mean overcoming certain technical difficulties, to begin with. The cost of transporting beet sugar from the Far West to the populous Eastern seaboard would be a problem.

But an important argument against beet sugar expansion is the effect that would have upon sugar cane producers, who count on the big market supplied by the United States. To seek a change from a one-crop economy in the Caribbean to one that is more diversified should hardly mean throwing overboard a principal source of the area's present income. Assuredly, if the Administration proposes to offer Latin American nations incentives for agrarian reform, it can hardly at the same time favor a policy that would deprive certain of these countries of a most valuable market for their vital sugar exports.



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# AGE OF THE LAITY?

THE GENERAL theme of the January "Catholic Hour" series over N.B.C.-T.V. was "Catholic Reflections on America." As I noted here last week, the venture struck me as a significant one, and I was glad of the chance to participate, in company with William Clancy, Monsignor Francis J. Lally and Philip Scharper.

A few months ago, Bishop Jan van Dodewaard of the Netherlands spoke of the need for the laity to press the theologians on problems they see as matters of urgent concern. For the two programs we were on, this idea provided a starting point for our discussion of the relationship between theologian and layman. During the course of these discussions we managed to touch on many topics. The central point, however, seemed to me then and seems to me now not any theoretical consideration but the actual situation which the layman confronts today.

On one of the programs, William Clancy repeated a story in which a nineteenth century British ecclesiastic said that the layman's role was "to shoot, to hunt, to entertain—nothing more." In an equally famous though probably apocryphal story still another prelate proclaimed that there were only two proper positions for the layman—on his knees in prayer and in his pew to receive instruction. To these, of course, one of his listeners promptly added a third: with his hand in his purse to contribute.

The days when such stories could be told as anything more than jests are past, I think. For decades now the Popes have been asking, even begging for greater participation by the laity in the work of the Church. With varying degrees of wistful or wishful thinking, it has often been announced that the age of the laity is upon us. Perhaps it is—or will be. But this layman at least is convinced that we have a long way to go.

Many years ago Romano Guardini wrote that the most important event in our time is that the Church is once again coming to life in the souls of men. The laymen I have met who are anxious for fuller participation in the life of the Church seem to me prime examples of this development. And, lest old fears remain, let it be said that the kind of layman I have in mind has no desire to take over the priestly role. He sees the Church as the Mystical Body carrying on Christ's redemptive work; he knows that both priest and layman must play their own parts. What distinguishes him is a growing sense of the vocation which is his as a Christian.

All this strikes me as cause for rejoicing, not trepidation. I would expect it to be so regarded by everyone, once it has been granted that traditions must give way slowly and that new developments take time to get used to all around. Even after allowing for such qualifications, though, it still seems to me that the "new layman" often encounters a chilly reception in places where one would last expect it. And I think many laymen are puzzled as to why this should be.

In his much discussed book, *Free Speech in the Church,* the Jesuit Father Karl Rahner talked about the need for laymen to make themselves heard, even to the extent of constituting what he termed a kind of Loyal Opposition inside the Church. Obviously, a layman who chooses this course knows he is not following the easiest road. If his pioneering activities are normally viewed with a certain reserve and on occasion even with downright suspicion, he can hardly be too surprised.

The laymen I am talking about are hardly trailblazers, though, in the sense that Father Rahner has in mind. It cannot be said that they are trying to be "more Catholic than the Pope"; they simply do not want to be less so. Their problem is not really that they seek to explore previously uncharted territory; it is simply that they are trying to follow already existing Papal directives. To suggest that the difficulties they encounter are only the normal lot of the pioneer seems to me an unsatisfactory answer.

No one denies that much progress has been made in recent years. But for every parish with an adult study group there must be dozens without. For every parish which encourages the lay apostolate there must be dozens where football films and card parties remain the standard fare. For every congregation which is facing up to the demands of interracial justice, there must be dozens which ignore the subject. For every parish engaged in continuing efforts to increase participation in the liturgy, there must be dozens that do little or nothing in this direction.

It is about matters like these that the "new layman" tends to feel the keenest concern. It is here that he could make a real contribution. His views do not reflect any radical or rebellious impulse on his part; they derive directly from Catholic teaching and the guidance of the modern Popes. Yet the layman who has deep convictions in such matters and a desire to do something about them is frequently rebuffed. All too often, he is made to feel like a stranger where he should be most welcome, in his own parish.

This seems to me a major problem, and one I think should be faced more squarely. Until it is, I am afraid lay participation will remain more pious wish than actual fact.

JAMES O'GARA.



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# The Necessities of Dialogue

*Most Christians are agreed that Catholic-Protestant relations will never again be frozen in hostility and misunderstanding*

by WILLIAM CLANCY

IN HIS seventy-seventh year, in a letter to a friend, John Henry Newman wrote of his apprehensions for the future of religion, apprehensions which he said had been with him for over fifty years: "I have all that time felt that a time of widespread infidelity was coming, and through all those years the waters have in fact been rising as a deluge. I look for the time, after my life, when only the tops of the mountains will be seen like islands in the waste of waters. I speak principally of the Protestant world—but great actions and successes must be achieved by the Catholic leaders, great wisdom as well as courage must be given them from on high, if [the] Church is to be kept free from the awful calamity."

It was this apprehension over the coming age of infidelity which convinced Newman that the great challenge to the Church in modern times was not the challenge offered by the Reformation Churches; rather, it was the challenge to all revealed religion which the Churches faced together.

Newman's apprehensions were prophetic: religion in our century is everywhere on the defensive. And it is this fact, probably, more than any other historic event, which has led to the contemporary encounter among divided Christians. One more paradox is thus added to Christian history. What the Commandment of Love did not do for Christ's followers, the world's apostasy has accomplished. Faced with its threat, they have begun to talk together in an effort to understand what keeps them apart.

The ecumenical movement within the Protestant Churches is now a half-century old, dating from the World Missionary Conference held in Edinburgh in 1910 and progressing through the formation of the World Council of Churches in 1948. Widespread Catholic interest in the ecumenical movement came later, and actual Catholic-Protestant encounter, the "dialogue" we now hear everywhere discussed, came later still. In Europe it began in the 1930's; in the United States it has begun only in the last few years. But already the ecumenical movement—in both its Protestant and its Catholic manifestations—and the resulting Catholic-Protestant dialogue, are recognized as major developments in the history of Christianity. Two world wars, the triumphs of liberal-secularism, the threats of world Communism may be the major forces which brought them about, but few observant Christians fail to discern God's hand in their progress. God does work in mysterious ways, and in his new study *The Churches and the Church: A Study of Ecumenism* (Newman, $6.50) Father Bernard Leeming, S.J. states that in the few short years of its existence the ecumenical movement "has brought changes in religious thinking comparable to the changes brought by the 'Reformation' of the sixteenth century." No one can predict what the future of the ecumenical movement may be. But most of the Christians concerned with it agree that Catholic-Protestant relations will never again be frozen in the hostility and misunderstanding that marked them in the centuries before ecumenism became a burning Christian concern.

Modern civilization's challenge to all revealed religion proved the necessity for dialogue among Christians. The dialogue itself has indicated other necessities. The very word "ecumenical" is ambiguous and means quite different things to a Catholic and to a Protestant. The ecumenical-minded Protestant is in search of a united Church which, in God's good time, will be; the ecumenical-minded Catholic is concerned to remove unnecessary barriers to union with that Church which, by God's Providence, already is: to Saint Paul's question "Is Christ divided?" the Catholic must return Saint Paul's answer: "God forbid!" The first necessity in Protestant-Catholic dialogue, therefore, is recognition on both sides that in talking about "unity" Protestants and Catholics are talking about two

Mr. Clancy, editor of *Worldview*, published by the Church Peace Union, was formerly one of the editors of The Commonweal.



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different things: the one is speaking of a future hope; the other is pointing to a present fact.

FATHER LEEMING'S study, *The Churches and the Church,* makes such distinctions; it is the indispensable study to date of the ecumenical movement, in both its Protestant and Catholic aspects, from a Catholic point of view. Three other recently published books record the dialogue in actual process. *An American Dialogue* (Doubleday, $2.95) presents an extended discussion on Protestant and Catholic positions between Robert McAfee Brown and Gustave Weigel. In *Catholics and Protestants: Separated Brothers* (Newman, $3.95) and *The Catholic-Protestant Dialogue* (Helicon, $3.50) a group of distinguished French theologians, both Catholic and Reformed, explore the doctrines which unite them, as well as those which divide. With Father Leeming's book as a necessary background, and the three actual dialogues as brilliant cases-in-point, the average educated Catholic should be able to share in the progress to date of one of the great developments in modern Christian history.

If these books indicate that an understanding of the ambiguity of the very word "ecumenical" is the initial necessity for fruitful dialogue, they point out (in most instances implicitly) other necessities, too. First of all, I think, they point out the necessity for a profound soul-searching, a radical self-criticism by each group. Perhaps this is the first and even the most hopeful fruit of the encounter—a forcing of each group to examine its own history, its own attitudes, its own language and its own motives in an effort toward self-knowledge. The great accomplishment of the dialogue—even if it accomplishes nothing further—may be to end self-righteousness in each group by making it know its own human deficiencies.

In his essay on "The Dangerous Situation of Ethical Values" Gabriel Marcel wrote of the temptation toward paternalism which the Christian feels when he attempts to speak his truth to those who do not hold it. But, he pointed out, the believer must not in any way think of himself as possessing a power or even an advantage which has been denied to those who do not share his faith: "There we have one of the paradoxical aspects of his situation, for in another sense he is obliged to recognize that grace has been bestowed upon him. This, however, only remains true on condition that the grace should inhabit him, not only as radiance, but as humility. From the moment that he begins to be proud of it as a possession, it changes its nature, and I should be tempted to say it becomes a malediction. Philosophers as a whole have taken little trouble to scrutinize the nature of this humility. Yet it is essentially in its name that the Christian must be on his guard against the temptation to paternalism."

Marcel was here speaking of the temptation of the Christian in his approach to unbelievers. But surely his warning holds true—perhaps especially true—for the approach of divided Christians to each other. In *An American Dialogue* Father Weigel warns that it would be unrealistic and indeed dangerous to approach the dialogue with hopes of effecting an ecclesiastical union between Catholics and Protestants. This will not happen until one side is converted to the other—and the Catholic Church, certainly, will not and cannot abolish herself. But what we can hope for from the dialogue is a union in charity, an end to hostilities and misunderstandings, and this hope must have its beginning in ourselves, in our willingness and our ability to speak the truth with love—not as partisans, not as sectarians, not as "right-thinkers," but as Christians.

In preparing for the Ecumenical Council, Pope John XXIII has said that the primary task of Catholics in the pursuit of Christian union is not to argue their position or refute the positions of others, but to seek and perfect things within themselves that lead to union, and to dispel those things that divide.

The Pope's words point the way for the Catholic. They presuppose what others have pointed out: that the great contribution the Catholic Church can make to the ecumenical movement is to be herself, to bear full witness, in a divided Christendom, to that revelation of which, she is convinced, she is the sole divinely appointed guardian. But the Church's concern must be that the witness which the world sees is a witness to her essential self, in all its purity, and not a witness to those non-essential aspects which history has added to her and which history may now indicate she should discard. As Father Weigel reminds us, the axiom "the Church must always be reformed" is one which the Catholic accepts; he insists only that the reformation must come from within the Church, not from outside it: "it must be edification, a building up, but not destruction."

The Catholic in dialogue, then, must feel the necessity not only of speaking the truth with love, but also of speaking the truth truthfully. Thus the Catholic "apologist" who attempts to defend everything in the Church's history, past or present, will be able, effectively, to defend nothing: he will merely confuse the essential with the non-essential, the divine with the human. And as a result, what he will present to the world will not be the Church at all, but a caricature of the Church born out of his own defensiveness.

IN *We Hold These Truths,* Father John Courtney Murray makes a brilliant point: in our pluralist situation, our different histories have made us different kinds of men, and being different kinds of men it is difficult for us to communicate at all. We do not share the same premises, or the same hopes, or the same fears. Dialogue, or even basic communication, thus



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becomes almost impossible. *Almost* impossible. This is a further challenge, a further necessity, for dialogue: that in spite of our different histories, our different hopes and fears, we still must make the supreme effort to empathize, to enter into and understand the premises, hopes and fears of those with whom we speak. The Catholic, for example, must realize that (scandalous as it may be) the Church herself, and the intentions of her members, are viewed with suspicion and fear by many of those outside her. And this suspicion, this fear, cannot be dismissed as *simply* unreal. The Catholic must examine his own history and his present behavior to discover, and, when necessary, to admit quite freely, where he may be to blame for those dark shadows which keep the Church from being seen.

In one of the poems in "The Book of Hours" Rilke writes: "Do not be troubled, God, though they say 'mine'/of all things that permit it patiently./They are like wind that lightly strokes the boughs/and says: 'My tree.' " It is, of course, always a blasphemy to regard the truth we hold as a kind of private property, just as it is a blindness to imagine that there is no truth we can learn from our "opponent." The dialogue demands a refusal on both sides to regard "the truth" as a private, an all-exclusive possession, and one of its most encouraging signs is the willingness, even in its early stages, of each side to learn from the other. This willingness is not a mark of insecurity; it is a mark, rather, of genuine catholicity. The Catholic, for example, is secure in the revelation he has received through an infallible teaching Church, but he does not —and should not—think that all Christian insight is bounded within the Church's walls. This would not be catholic; it would be merely provincial.

Thus, Catholic theologians, especially in Europe, have learned a good deal from Karl Barth. In *The Catholic-Protestant Dialogue* Jean Daniélou observes that, for the Catholic, many aspects of Barth's thought are contestable; "but his exalted concept of the transcendence of God, his sense of the tragic character of the Christian predicament, and the radical break which he establishes between Christianity and the world, will have helped us to purify our theology of much residual rationalism, our spirituality of many vestiges of sentimentality, and our conception of the kingdom of God of many false identifications with Christian civilization."

Dogmatic objectivity and precision in one's own position; self-knowledge and self-criticism; humility; love; truthfulness; empathy; catholicity: these, certainly, are among the necessities for profitable dialogue. They are also among the dialogue's great benefits. Whether viewed as necessities or as benefits, they have already profoundly enriched the experience of contemporary Christianity.

**A MAN WHO SUFFERED**

# In Memory of Ed Willock

by DOROTHY DAY

AFTER PETER MAURIN died, a group of people who had known him sat down and wrote short essays about what Peter had meant to them, and these were published in pamphlet form by the Pio Decimo Press in Monsignor Hellriegel's parish in St. Louis. We have been grateful ever since for that small pamphlet.

And now that Ed Willock is dead I think that many of us who knew him in the past should write a bit of what he meant to us, of what we knew of him. Arthur Sheehan who met him first in Boston made a beginning in the January issue of the *Catholic Worker*.

In the same issue of the paper we reprinted two essays of Willock's which were direct and forthright criticisms of positions of laity and clergy of the present day; coming as they did right after the Bishops' recent statement on Personal Responsibility, they were particularly pertinent. These essays were reprints—nothing he had written recently. He had not been able to write much in recent years, but there were some good articles that Bishop Waters used in his diocesan paper and tried to get syndicated so that Ed could earn a living as he had in the past.

These later articles were on the family, and since Ed and Dorothy were parents of twelve children, it would be thought that they had a right to speak. But Ed said wryly (while he was still able to talk) that there were so many priests writing about the family that there was not much room for the laity to voice their ideas.

Of course priests come from families too.

But I will begin at the beginning. I met Ed first at our Boston house of hospitality where he had done

Miss Day is the editor of the *Catholic Worker* and author of *The Long Loneliness*.



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some beautiful murals for the walls. I thought of him always as a painter, an artist, a cartoonist, and I knew that he had earned a living sometimes painting billboards—not the first good artist to have done this kind of work, certainly.

These were depression years; talking about it afterwards to me, Ed said that the greatest disgrace a New Englander felt was to be without work, without a job with which to support a family. Like many another young man, he left home on that account, and came to the house of hospitality on Tremont Street in Boston, right off the Common, and worked with the Boston group there.

People made speeches on the Common and people listened to them. (That was why Peter Maurin loved Boston, because it had a Common, a bit of common land.) Ed met Peter there and they had many an Easy Conversation, as Peter called them.

Ed always said that he learned many things from Peter. "There can be no revolution without a theory of revolution," Peter quoted Lenin as saying and Ed listened to Peter work out a theory of the Green Revolution. Peter's theory hit the high spots, as he leaped from crag to crag in his lofty thought. Ed wanted to fill in the spaces, to make the way plain.

PETER thought in terms of the apostolate, the single man and woman, the workers and scholars on a farming commune. Ed Willock thought in terms of family and community. And always of man's work, the breath of life to him, more important than food, that aspect of his life that makes him most like God, in Whose image and likeness he was created, man the co-creator with God, like God in that he too is a creator.

There were many marriages in the Catholic Worker movement always because when young people start working together, it is a more real courtship than just going together, going steady. When the Boston group together with readers from the Worcester, Massachusetts area started a house of hospitality in Worcester, young college girls came to help, and the girl who became Dorothy Willock was one of them

In all the busyness of the Catholic Worker movement during those years, I lost track of the Willocks until I began encountering Ed's work as both writer and artist in the *Torch,* the Dominican magazine published in New York of which Father Wendell is the editor. Carol Jackson, a convert, was also writing for the *Torch* and had the same ideas as Ed did. It was her idea I think that made them start the magazine *Integrity,* which was to run for many years and prove to be such a source of inspiration to so many students and intellectuals.

Ed and Carol printed in its entirety Cardinal Suhard's inspiring articles, *Growth or Decline,* and *Priests Among Men* which we used for discussions held for a week at a time at our Maryfarm retreat house. There were entire issues on Marriage, on the Family, on Community, and Ed wrote of life and of death with courage and dignity.

Many new writers were introduced to *Integrity* readers, and Ed's articles, clearly reasoned, logical, profoundly Catholic, showed the Dominican influence on his thought. He was himself a third order Dominican, and when he died he was buried in a habit Father Wendell brought.

The magazine *Integrity* became so popular that young people flocked to it and visitors came from all over the country to sit around the office and discuss the ideas in the last month's or the future month's articles. Ed himself had to fix up a room in the basement where he could hide out if he wished to get any work done.

He was invited to speak everywhere, of course. He had a growing family but he never set any fees. He spoke at the C.W. as willingly as he spoke at some school where he would be paid. And it was from one of these meetings that Marycrest, at Orangeburg, New York grew. A piece of land was chosen because it was within commuting distance of New York, and as soon as the land was purchased, a group of men headed by Ed started to help each other build homes.

ED WILLOCK worked tirelessly in that community, and went on with his speaking, writing and editing outside of it. His house, as some of the others, went up bit by bit. They are the kind of houses perhaps that would never be finished, what with growing families. Ed needed more room than others did, with the increasing children, and yet when they had the money to put a second story on the house it had to be used for another kind of sewage system, or an improvement in the roadway. I do not know what taxes they paid, nor how the burden was shared.

All I know is that Ed worked harder than most men. And then one day we heard that he had been stricken and was partially paralyzed, that Dorothy had to be with him night and day those first weeks, and that it

**AN APPEAL**

Friends of Ed Willock are joining together to raise a memorial fund in his honor. Proceeds of the fund will be used to help his wife and children with funeral expenses, the accumulated debts of his illness, mortgage payments and much-needed repairs to the house in Marycrest. Readers who wish to help are asked to make checks payable to Prof. Ernst F. Winter and mail their contributions directly to him at R.F.D., West Nyack, N.Y.



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was not certain whether he would live or die. I do not know the exact nature of his illness, but it resulted in high blood pressure and repeated strokes.

The very day we heard this sad news, two young girls were coming to us from Minnesota to give us a year to help with the Catholic Worker house of hospitality and Peter Maurin Farm. One was a trained nurse and she went willingly and immediately to spend her year with the Willocks. That is the kind of devotion they inspired.

Later others went to help out as Ed got better or worse, and crisis succeeded crisis. A young poet and a young writer spent time there, trying to help take care of a wild young brood. Another young woman went into service, one might say, working for a wealthy woman as general housekeeper for sixty a week and her keep, and saved all the money to try again to get a second story put on the Willock house. A friend matched what she earned and another crisis was met.

Ed Willock was, in a way, a Job. He exemplified the mystery of human suffering. When I told the head of one of our groups, married and with children, he cried out at the tragedy of this but added, "What is going to happen to us? We must all suffer?" And his family too was stricken later on with a child afflicted with virus which left him deaf, dumb, blind and completely blank mentally.

The only way to explain it, of course, is the Fall. Without the doctrine of original sin, the evil in the world would be an unbearable mystery. "All nature itself travailleth and groaneth even until now," St. Paul said, and Juliana of Norwich said, to comfort us, as women are made to do, "The worst has already happened, but it has been repaired. All will be well, and all will be well, and all will be very well."

I SPEAK so much of these mysteries, this need for man to fill up the sufferings of Christ, to bear with Christ the pain which will be His until the end of time, because this is how we all thought of it when we thought of Ed. It was not only his own little community around him, in which he was now a "useless" member (he never ceased to suffer over that) but it was a larger community, all over the country, who thought these thoughts.

I remember Father John J. Hugo saying once, at one of our retreats, that manual work was hard, and mental work was harder but that spiritual work was the hardest of all, and suffering is a great part of that spiritual work he spoke of. We all felt Ed was suffering for us all. If one looks at all men all over the world as members, or potential members, of the Mystical Body of Christ, Ed had been chosen among those worthy to suffer, to lighten the load for others, to take some of the suffering of families today upon himself, willing or unwilling though he might be.

"Let us suffer if needs be with bitterness," the Little Flower said, "but let us suffer." And Ed suffered with bitterness, to the end. He was doing the hardest work of all. He was using the weapons of the spirit in the warfare against principalities and powers.

It is all very well to talk of mounting the Cross joyfully, with Christ, singing. Suffering is not like that except perhaps for a woman bringing new life into the world. But Ed died daily. He was literally putting off the old man, and putting on Christ, as St. Paul said, "and there was no beauty in him."

He endured stroke after stroke. He was unable to speak and had to write on a slate half the time. Sometimes he could articulate more clearly, and Dorothy always seemed to know what he wanted to say. He had to be fed with a spoon, because much of the time he could not swallow. Dorothy had to do all this at the times when he was most ill. He wanted her with him always and there were the children. His mind was never affected, and so in that way he suffered the more.

There were times when he was better and he came to Newburgh, Maryfarm, for our retreats, or parts of them. Father Marion Casey went to him at Marycrest and talked to a group there. When we got the beach cottages, Dorothy brought him there, and I can see him yet sitting in a wicker chair looking out over the water and listening to the tides come in, breathing in the salt fresh air. He could not read for more than a few minutes at a time.

Two years ago he spent Thanksgiving at Peter Maurin Farm, and Michael, his oldest son, kept the fires going in the "priest's room" which had been made from a wagon shed, and waited on his father, and sometimes Ed could make himself understood and sometimes he had to take to writing on a slate. He could hear perfectly, of course, but it was sad to have to do so much of the talking when that brilliant mind had to confine itself to a few short sentences at a time.

We talked for a long time then, and I don't think there is a suffering Ed and his family endured that I do not know about. And it was complete, even to the cold disapprobation of those who asked, "What right did he have, to have so many children when he was not able to support them?" That was the cruelest blow of all, coming from his peers, and not all the help, the mutual aid of his greater family around the country could make up for it. "But God will wipe all tears from his eyes."

Let others write of the thought of Ed Willock; let all that he has written be reprinted and read by many. I can only write as a woman, and pray that Ed now knows what "eye hath not seen, nor ear heard, of all that God has prepared for those that love him."

Ed was a man who lived, and loved, and died, and all he wrote was tried as though by fire, in the crucible of life itself.



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# Two Voices of Camus

by RICHARD GILMAN

WHILE he was alive Camus was the subject of an astonishingly various and widespread critical attention, considering his age and his relatively small body of work. But it was noticeable that few who wrote about him came to grips with his art, assuming it for the most part and concentrating instead on his ideas, his stances and the values he came to represent and even incarnate. Though in all of this there was a good deal of special pleading, didacticism, and philistine treatment of art as a kind of emotionally charged philosophizing, there was also something sound, a recognition that Camus, more than any other literary figure of our age, was not exhaustible within traditional aesthetic limits, and that his presence, or voice, was somehow more significant than his formal creations.

If anything, Camus' art is likely to decline, relatively, in our estimation, as we become aware of its frequently provisional nature and its lack of real imaginative size. *The Stranger* will, I think, endure as the flawless description of a particularized metaphysical outlook and the progenitor of a renewed courageousness in the novel, *The Fall* as an ambiguous document of post-war (post-Christian, some would say) sensibility, breaking the ground for another sort of revival: that of moral honesty, wherein the author sitting in judgment upon himself becomes more than a generalized description of the literary process.

But *The Plague* comes out flat, schematic and self-conscious on a re-reading, and the plays and stories, for all their interest and vigor, are technical experiments that do not wholly come off or psychological notations of what was troubling or attracting Camus but for which he had not found adequate means of expression. (I except *Les Justes,* to my mind Camus' best play, as well as one of the clearest, most intense expressions of his principal themes and a reliable guide to his universe.)

What Camus as articulator of certain states of political and moral consciousness and defender of precarious values owed to his labors as a creative artist is something for full-scale investigation. The two roles are of course inseparable, but there is a legitimate sense in which their effects are not. No other imaginative writer of our time has left such a residue of extra-aesthetic—while not quite philosophical—meaning and illumination. We cannot think of Proust, Joyce, Mann, Kafka or Faulkner as standing anywhere but at the center of their images and structures or as saying anything that is not more richly presented there. We can and do frequently think of Camus apart from his novels and plays.

THAT IS why *Resistance, Rebellion and Death* (Knopf. $4.), this posthumous book of essays and speeches which Camus, in the year before his death, selected from his three volumes of *Actuelles* as the ones he wished to be represented by in English, is so valuable. For here he is speaking in his own voice, without the intervention of characters, whom, it must be admitted, he sometimes employed mechanically, as vehicles, emblems or demonstrations, that being the cause of most of his instances of creative failure. (Lest anyone think me presumptuous, I will add once again the safeguarding qualification "relative" to this last remark.)

What strikes the reader of these pieces on the War, the Peace, the future of France and of mankind, Algeria, the death penalty, the role of intelligence, the nature of freedom and the crisis of our age, is first and cumulatively a vocabulary, or rather a double vocabulary, the two halves of which are set in the most impassioned relationship. In their interaction and in the space between them I think we discover what it was that Camus so strenuously and valiantly cared about and what he uniquely had to offer us.

On the one hand, words repeated over and over, without explanation or qualification, immensely disturbing words which pin down for us most of our recent reality: *horrible, dreadful, monstrous, blood, gangrene, assassins, nausea, loathesome, madness, despair, suffering, torture, terror, nihilism, death, storm of death.*

And on the other hand, a lexicon of hope and renewal: *reason, courage, reconciliation, friendship, generosity, freedom, justice, pity, rebirth, truth, invincible truth.*

Two other words, summations and microcosms of the others, containing all of Camus' world, are these:

Richard Gilman, a regular contributor, has written for *Poetry*, the *Chicago Review*, *Horizon* and other publications.



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*solitary* and *solidarity*. They recur again and again in these pages. ". . . that feeling for man, without which the world can never be but a vast solitude," he writes in *Defense of the Intelligence*. And in his well-known *Reflections on the Guillotine* (one of only two or three pieces in the book, that have, so far as I know, appeared before in English): "Capital judgment upsets the only indisputable human solidarity—our solidarity against death."

The only *indisputable* human solidarity. Doesn't this tell us something essential about the common appeal Camus had for so many men, otherwise separated, even at war with one another? Christians, atheists, democrats, royalists, the sophisticated and the naive, theorists and men of action, victims and the provisionally unscathed? It is that which is undisputed that Camus adressed himself to and to which, in his hands, ennobled, made passionate and utterly lucid, we responded: the fact of our common position before death, our suffering, our loneliness, our hunger for justice, truth and freedom, freedom "which is nothing else but a chance to be better, whereas enslavement is a certainty of the worst."

RISING as it did in the center of the worst of our years, Camus' voice with its double accents: speech that pitilessly stripped us of our illusions and held us to the sight of blood, speech that threw out possibilities or at least visions of purification and rebirth—made us listen as most of us listened to no other. Christians among us, too. At any rate Christians who had not suffered the indignity of being released from the actual, of having their faith's tension snapped by that sleight-of-hand that consists in the substitution of certainty for hope and the advent of paradise before its time.

He himself was not a Christian—it is absolutely essential to his kind of integrity that he not be forcibly baptized—but we discovered that he had something to say to believers that had not been heard among them except in the purest and most radical hearts. In the open letter to Gabriel Marcel printed here as "Why Spain?" he uncovers the sore spot, the true source of scandal in so much of Catholic confrontation with the present.

Marcel had written a criticism of his play *State of Siege,* attacking Camus for using Spain as the locale for a drama about tyranny and rebellion and for his animadversions on the political role of the Church in that country. Why Spain, asked Marcel, when in Eastern Europe far worse tyrannies have long been established?

In reply Camus writes that the concentration camps of Russia, the recent Nazi terror and the crushing of the spirit and of freedom in Spain are equally monstrous and must be denounced together. But it is precisely Spain that Marcel wishes to drop from the rolls of conscience. ". . . it seems to me that there is an ambition that ought to belong to all writers: to bear witness and shout aloud, every time it is possible . . . for those who are enslaved as we are. That is the very ambition you questioned in your article, and I shall consistently refuse you the right to question it so long as the murder of a man angers you only when that man shares your ideas."

It is this universality of protest that distinguished Camus; next to him we all appear sectarians. Similarly, it is the radical nature of his call to courage, honesty and the facing of self that made him so unsettling to a world where everything has its defense and every evasion is tried out before the head bows. "Do you call yourself a Christian," the narrator of *The Fall* asks his listener. "Have you sold all your goods and given to the poor? No? Then I call you a Sadducee."

No formulas, no prescriptions, other than to come alive. Camus is assimilable within our great traditions, and even within—perhaps most especially within—the Christian combat with existence. If we will dare, he says. "Danger makes men classical, and all greatness, after all, is rooted in risk." No one in our day has made us feel the truth of those words so deeply, nor has any other writer given us better light by which to proceed.

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## ON A TREND IN LITERATURE

You will not have it from me. I
could tell you things about my father,
the last discipline broken and the primordial
ooze giving aroma to the pages.

No Aztec attar of literature deserves,
nor my ego, such victims. Peace
to the memory of my dead. Death
shall be their final dignity.

We closed our doors behind us. Sundays
we dressed well. We loved
until we blinded to the faults
of one another. Shed our

failings as best we could. Fed
one another rather than ate.
Whether death comes soon or late,
or mortality sheds its multiple masks,

that man who sowed me and the woman
who watched me incredulous and
unimpressed, whatever cataclysms
attend our ashes, will measure me no less.

HERBERT A. KENNY.



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# The Curate Kilvert

by HORACE GREGORY

THERE IS no need to emphasize Francis Kilvert's merits simply as a writer of prose, for they have been fully recognized: reviewers have compared him to Dorothy Wordsworth, to Proust, to Pepys, to Amiel, to Gerard Manley Hopkins, and even to D. H. Lawrence!—*William Plomer in his Introduction to Vol. III of Kilvert's* Diary.

For most of the years since his death in 1879 this Broad Church village curate, the Reverend Francis Kilvert, was buried in almost complete obscurity. Aided by Mr. Plomer, the discovery of Kilvert in England by the reading public coincided with a widely spread rereading of Anthony Trollope's novels. The charms of distance, the visible domestic securities, if not profound, had suddenly endowed mid-Victorian England of the 1870's with nostalgic attractions. No doubt the insecurities, the fears, the terrors, the daily hardships of World War II contributed to the general feeling that Victorian England, so recently despised, particularly in the Liberal 1920's, was also part of England's prosperous, well-ordered past. During World War II this "inhibited", Free-born, Broad-Church Englishman had acquired virtues unseen by the "between wars" generation: he had become less heartless, less stupid, more "vital," less bound by "conventions," more adventurous, and at the very least, less to be pitied than half-envied. During World War II, the trials of island England had changed the features of its great-grandfathers.

If Kilvert's writings in their sharp, quickening observations of natural phenomena actually resemble Dorothy Wordsworth's Journals (for it is true he read them devoutly, eagerly), it is nonsense to compare his *Diary* (selections chosen, edited and introduced by William Plomer, 3 vols. Macmillan. $20) with the works of the other writers named in Mr. Plomer's list. Nor was he an Anthony Trollope, or one of Trollope's clergyman characters. His only relevance to Trollope's world of fiction was that he shared its time and place as well as a few of its provincial and political convictions.

Literary analogies to Kilvert's prose are dangerous. At its best we value it because Kilvert's prose *is* Kilvert's. He was a highly original recreator of minute particulars, but he was not, I think, a conscious artist. He wrote as his instinct, his highly Romantic spirit guided him. His attempts at artfulness (he thought of himself as a poet and wrote many examples of trite, Victorian newspaper verse) were obvious failures. His curious genius, his excellence took another form—a form of prose that would probably horrify any schoolmaster, Victorian or otherwise. The mark of Kilvert's best prose is an eruption of adjectives—sensuously descriptive writing of the first order. Entries for May 17, 1871 illustrate its profusion:

"It was a horribly cold grey leaf-shivering morning, but it broke into a gloriously sunny afternoon."

"He shot a rabbit with his beautiful little rook-rifle like a long saloon pistol. The old rooks were all scared away, sailing round at an immense height in the blue sky, and it was pitiable to see the young rooks bewildered, wheeling and fluttering helplessly from tree to tree, and perching, only to be tumbled bleeding with a dull thud into the deep nettle beds below, by the ceaseless and relentless crack crack of the beautiful cruel little rifles, or to see them stagger after the shot, hold on as long as possible and then, weak from loss of blood, stumble from their perch, and flutter down, catching at every bough, and perhaps run along the ground terrified and bewildered, in the agonies of a broken wing."

This is Kilvertian prose—it is unforced, successfully redundant—and not to be imitated. It is also *mindless* prose, "perched," as he would say, on the brink of silliness.

IT IS AN understatement to say that the Reverend Francis Kilvert lacked theological firmness. Though he attended Wadham College, Oxford, in a period of heated religious controversy, the period of the Tractarians, and his father had known and admired John Henry Newman, though he had made the acquaintance of "Lewis Carroll," no signs of intellectual passion or cool "Carrollian" wit are recorded in Kilvert's Diary. Kilvert's father, Rector of Langley Burrell, not unlike the sporting parson in the old song, "Tally-Ho," would "throw his surplice over his head" to spend the day trout-fishing. Young Francis of the Diary, curate of

Mr. Gregory, a frequent contributor to these pages, is a well-known poet and critic.



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the vicar Venables' parish at Clyro in Radnorshire, Wales, though his father's son, had his own preferences: he combined an ecstatic love of nature with Broad Church sentiments.

He was more than tolerant of—and fascinated by—the efforts of an eccentric Roman Catholic convert, "Father Ignatius," to build a Benedictine monastery in Wales. He liked the man's wild shyness. The humane Kilvert hated—as far as he could hate any living or inanimate creatures—Dissenters. He distrusted Anglican High Church rituals more than those of the Roman Church itself. Was this because the Roman Church was at greater distance from him than High Church services? Or was it because Kilvert's father, in praising him, said he had a voice that reminded him of John Henry Newman's? Kilvert's theology, like that of the lesser Broad Church clergy of his day, responded more to impulse than deep convictions: its contradictions glared—they were often charming. At one moment, they were innocently pagan, at the next, pro-Roman, or in sentimental favor of Charles Kingsley.

As curate at Clyro, Kilvert was an ideal pastoral visitor. His bearded face was welcome at every cottage. He loved the sick, the poor, the aged, the idiotic, and those gone mad—and they loved him. Among minor gentry he was also welcome at country dances and at picnics. He romped and danced robustly. With the young ladies and their mammas, he shared their enjoyment in reading sugar-coated tracts as well as popular (but now forgotten) romances. He dutifully admired Wordsworth and Tennyson, but it is more significant that his greatest liking—almost worship—was reserved for the provincial talents of the dialect poet, William Barnes, whom he visited and whose hand he was permitted to shake. Back in his own parish, he delighted in giving "Penny Readings"—and like many lesser poets today, his joy was in reading aloud his own verses on the same occasion of reciting poems written by "the great."

KILVERT'S highest pleasures were frankly sensual. On his rounds of pastoral visits, buxom, lightly clad young mothers exhibited the bare backsides of their daughters for his approval and Kilvert noted with vicarious interest how one father on coming home at evening would strip his daughter naked for her daily whipping. At a bathing beach, the same pleasures greeted Kilvert. He watched little girls out wading with skirts lifted above their waists. He "fell in love" with little girls by dozens. He courted their kisses. He shared the pleasures of Victorian parlor tableaux in which children, scantily dressed, were encouraged to assume voluptuously "sweet" attitudes.

It is foolish for us to conclude that Kilvert was "repressed." His enjoyment of what he saw is far too obvious. It is not surprising that he was less fortunate in courting young women of marriageable age. It is likely that they were more mature than he. He liked to romp too much. They would sense that they had too many rivals for his affections among the children of the parish—to say nothing of his devotion to the sick, the poor, the feeble-minded. They would be looking for a full-grown man—not curate Kilvert. His mindlessness would repel an intelligent young woman. Eventually Kilvert did marry, but by that time, five weeks before his death, he was beginning to grow up.

Kilvert wrote of a nightmare he had in which he brutally murdered his employer, the vicar Venables. Were the vicar and his wife unkind to him? If so, he did not record the fact. I suspect that the dream is consistent with his interest in the whipped backsides of girls, with his description of the shooting of young rooks. The sentimentalist is often enough a sadist, and the reverse is also true. Kilvert's diary does not conceal his emotional immaturity.

I have shown, I hope, that Kilvert's Diary does not lack signs of enduring interest. Whatever else may be said of him, he was no hypocrite, and though he hoped posterity would discover his writings, he transcended personal vanity by not falsifying his reports. In that sense, and in that sense alone, his character falls within Ezra Pound's definition of "The Serious Artist."

The question that remains is one of his evenutal importance. His most successful medium is that of the prose vignette—a brief and memorable view of natural objects, even of human beings—that has the faithfulness, the conviction of Dutch flower painting. Mr. Plomer is right in saying that Kilvert's description of a churchyard on Easter Eve is among his masterpieces. Descriptive prose as such has its own limitations. For the most part Kilvert's vignettes are static, particularly in his views of human beings. Much of his Diary is filled with the trivia of Victoriana—which may inform the industrious anthropologist of the future. In all these respects, Kilvert's reputation is secure. But one cannot make claims for him that would link his name with the enduring poets of his day, particularly Thomas Hardy and Gerard Manley Hopkins. Kilvert lacked the depth of their compassion, their intensity of feeling—their very discipline in the art of writing poetry.



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# BOOKS

## FOR BROTHERHOOD

This *Books for Brotherhood* list includes books of general interest in the field of intergroup relations. The books are chosen from among the many published from August, 1959 through July, 1960. They were selected not for the information about any particular religious group but because they do most to promote understanding among various groups. The list is the result of unanimous agreement by a representative committee with wide experience in evaluating books, on their recommendations of the best in the field, for children, young people, and adults.

ELIZABETH D. NORRIS, Librarian
Paula K. Lazrus Memorial Library
National Conference of Christians and Jews

ADULT LIST

*Selected by . . .*

DORIS VIACAVA, Assistant Librarian, Iona College, New Rochelle, New York. (Chairman)

JAMES FINN, Associate Editor, The Commonweal.

ARTHUR GILBERT, Director, Department of Interreligious Cooperation, Anti-Defamation League.

MARY C. HATCH, Readers' Adviser, The New York Public Library.

MARY N. KIEV, Librarian, Temple Emanu-El, New York.

J. OSCAR LEE, Director, Department of Racial and Cultural Relations, National Council of Churches.

This selection from the complete list
is presented by the publishers named below

### ADULT LIST

**The African,** by William Conton. Little, Brown, 1960. $4.00.

A biographical novel of an African who is able to raise the hand of brotherhood to a race that has sought to deny him everything but slavery.

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**American Catholics: a Protestant-Jewish View,** edited by Philip Scharper. Sheed and Ward, 1959. $3.75.

Six well-known representatives of Protestantism and Judaism give their candid observations of American Catholicism. Issued by a Catholic publisher, these essays are a significant contribution to the current religious dialogue.

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**Catholic Life U.S.A.; Contemporary Lay Movements,** by Leo Ward. Herder, 1959. $3.95.

Father Ward offers an intimate view of the varied activities of Catholic lay organizations and indicates the impact they have had on the cultural and religious life of our country.

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**A Church, a School,** by Ralph McGill. Abingdon Press, 1959. $2.00.

A small collection of some of the best editorials on human rights written by the editor of the "Atlanta Constitution" and the winner of the Pulitzer Prize in 1959 for "Courageous and effective editorial leadership in the midst of troubled times".

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**Dr. Schweitzer of Lambaréné,** by Norman Cousins. Harper, 1960. $3.95.

From his visits to Lambaréné, the author has created an intimate portrayal of the famous humanitarian in his various roles of jungle doctor, philosopher, and avowed opponent of nuclear testing.

**Jews in Suburbia,** by Albert I. Gordon. Beacon Press, 1959. $3.50.

A trained sociologist who is also a rabbi analyzes the move to the suburbs which has been one of the striking phenomena of recent American Jewish life. This study seeks to discover answers to such basic questions as how Jews and Christians relate to each other as neighbors, what is happening to family life, to the children, and to religious values and practices.

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**Message to Catholics and Protestants,** by Oscar Cullmann. Eerdmans, 1959. $1.50.

At a time when ecumenicism is of growing importance, Dr. Cullmann's little book is particularly welcome, for it offers a practical way in which everyone can make a tangible, meaningful contribution.

---

**The Newcomers; Negroes and Puerto Ricans in a Changing Metropolis,** by Oscar Handlin. Harvard University Press, 1959. $4.00.

A perceptive and optimistic study of New York City's newest immigrants which stresses the need for more tolerance and greater opportunities so that they may play as meaningful a role in the life of the city as their predecessors.

---

**Return to Japan,** by Elizabeth Gray Vining. Lippincott, 1960. $4.50.

Prince Akihito's former tutor returns to Japan for his wedding and writes with warmth and enthusiasm of the country and its people.

---

**The Riddle of Roman Catholicism,** by Jaroslav Pelikan. Abingdon Press, 1959. $4.00.

Leading Catholic theologians have only minimal reservations in the warm praise they have given Dr. Pelikan for his achievement in presenting a fair, knowledgeable and interesting account of Catholicism from a Protestant viewpoint.

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## CHILDREN'S AND YOUNG PEOPLE'S LIST

*Selected by . . .*

ETHNA SHEEHAN, Coordinator of Children's Services, Queens Borough Public Library. (Chairman)

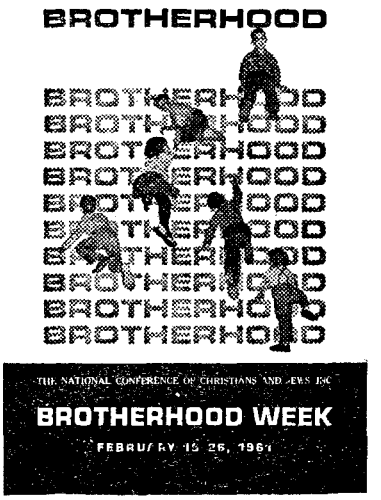
ELIZABETH ALLSTROM, writer of Christian Education materials for children.

AUGUSTA BAKER, Storytelling Specialist, The New York Public Library.

JOSETTE FRANK, Staff Associate for Children's Books, Child Study Association of America.

CLARA J. KIRCHER, Supervising Children's Librarian, Newark Public Library.

NORA KRAMER, Consultant on Books for Children and Young People, the Bookplan.




For the complete *Books for Brotherhood* list write to

The National Conference of Christians and Jews, 43 W. 57th St., New York 19, N.Y.

**Roman Catholicism and the American Way of Life,** edited by Thomas T. McAvoy. University of Notre Dame Press, 1960. $4.50.

A self-critical examination by Catholic spokesmen analyzes the historical, political, and social position of Catholics in the United States, stressing the present religious situation and the changes which have taken place in American national groups within Catholicism.

**Roman Catholicism and Religious Liberty,** by A. F. Carrillo de Albornoz. World Council of Churches (475 Riverside Drive, New York 27, N.Y.) $1.00.

Primarily a collection of statements on church-state relations by Catholic leaders of various nations, this booklet should help both the specialist and the general reader understand more clearly Catholic positions on freedom of religion.

**To Sir, With Love,** by E. R. Braithwaite. Prentice-Hall, 1959. $3.50.

A British Guinea Negro accepts a teaching post in a London slum school for problem teen-agers and gradually turns their hostility into trust and respect for himself and for each other.

**Who is My Neighbor?** edited by Esther Pike. Seabury Press, 1960. $3.50.

"My neighbor" is the ex-convict, the derelict, the alcoholic, the individual who can't afford medical or legal care, the old person, the refugee, and the physically and socially handicapped. The problems of these and other underprivileged minorities are discussed by fifteen humanitarians who have devoted their careers to the alleviation of human suffering.

## CHILDREN'S AND YOUNG PEOPLE'S LIST

**Candida's Choice,** by Mina Lewiton. Harper, 1959. $2.95. 7-11.

A warm and friendly Puerto Rican family adjust to home and school life in New York City.

**Champions of Peace; Winners of the Nobel Peace Prize,** by Edith Patterson Meyer. Little, Brown, 1959. $3.50. 11-15.

These biographical sketches form a series of milestones marking the progress of the world peace movement since the will of Alfred Nobel first provided tangible rewards for those men and women who worked for fraternity among the nations of the world.

**Coal Camp Girl,** by Lois Lenski. Lippincott, 1959. $3.95. 11-13.

Brother and sister share many an exciting and warm-hearted adventure in this realistic presentation of life in a mining town where the family faces with courage the hardships of a workless winter.

**Corrie and the Yankee,** by Mimi Cooper Levy. Viking, 1959. $3.00. 10-14.

An exciting story of how a ten-year-old slave girl saves a young Yankee soldier from the patrollers.

**Friendly Gables,** by Hilda Van Stockum. Viking, 1960. $2.75. 10-12.

Kindness and love motivate the Mitchell children as they extend friendship and a share in their happiness to others.

**Friends Around the World,** by Helen Doss. Abingdon Press, 1959. $1.50. 5-7.

Bright pictures and a simple text introduce young children to around-the-world friends, their games, work, food, clothing, homes, places of worship.

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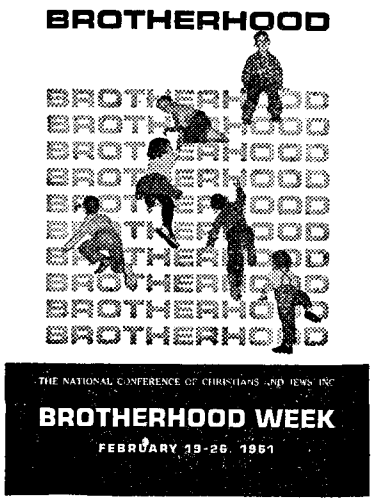
WHAT IS THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS?

NCCJ is a civic organization engaged in a nation-wide program of intergroup education. It enlists Protestants, Catholics and Jews who without compromise of conscience or of their distinctive and important religious differences work together to build better relationships among men of all religions, races and nationalities. Its operation is civic and social although, obviously, the roots of the brotherhood which it seeks to build are in the moral law and in religious faith.

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

43 West 57th St. • New York 19, N. Y.




## CHILDREN'S AND YOUNG PEOPLE'S LIST (continued)

**Jane Addams, World Neighbor,** by Miriam Gilbert. Abingdon Press, 1960. $1.75. 8-10.

A lively picture of Jane Addams and the story of Hull House present in simplified terms the causes of conditions that Miss Addams worked to ameliorate.

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**Little League Heroes,** by Curtis Bishop. Lippincott, 1960. $2.95. 8-12.

The hardships and joys of making the team, working as part of the team, living up to its expectations, are made real through the experiences of eleven-year-old Joel, a Negro boy who courageously faces battles on the field and off.

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**Onion John,** by Joseph Krumgold. Crowell, 1959. $3.00. 9-12.

Young Andy Rusch was the only one in town who understood Onion John's quietly stubborn independence and individuality. In his turn this un-schooled foreigner offered the insight and unselfishness necessary to guide bewildered Andy back to a meaningful relationship with his father.

---

**The Other Side of the World,** by Laura Bannon. Houghton Mifflin, 1960. $3.00. 4-6.

As the sun shines in turn on Tommy and on a little Japanese boy, they learn of each other and their mutually "strange ways".

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**Point Four Assignment; Stories from the Records of Those Who Work in Foreign Fields for the Mutual Security of Free Nations,** by Russell Davis and Brent Ashabranner. Little, Brown, 1959. $3.50. 12-up.

Enlightening accounts of the work of trained American technicians in countries around the world, who are raising the standards of living through knowledge, and at the same time learning to understand the peoples they are helping.

**The Promised Year,** by Yoshiko Uchida. Harcourt, Brace, 1959. $3.00. 8-12.

A surprise shipboard gift to Keiko, who is journeying to San Francisco, plays an important part in her American visit and helps her to make an important decision.

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**Victory at Bear Cove,** by Elsa Pederson. Abingdon Press, 1959. $3.00. 10-12.

In spite of his father's strongly-worded suspicions, Pete Kalgan, an Alaskan Indian boy, believes that the newly-arrived Nilssons are good neighbors. Their coming to the wilderness proves fortunate, not only for lonesome, book-hungry Pete, but for his father, for through Mr. Nilsson's foresight the schemes of a rascally white interloper are blocked.

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**The Well-Wishers,** by Edward Eager. Harcourt, Brace, 1960. $3.25. 9-12.

Six lively children help the townspeople understand and accept their new Negro neighbors.

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**The World in a City Block,** by Natalie Hall. Viking, 1960. $2.50. 7-11.

Nine-year-old Nick no longer envies his merchant marine brother his adventures in faraway places, for in his own adventures with neighborhood shopkeepers he discovers the world right at home.

---

**World Song,** by Ann Nolan Clark, Viking, 1960. $2.75. 9-11.

Red has always found it easy to make friends, both at home in Chicago and on the Navajo Reservation when he visits his grandfather's trading post. But when he goes to Costa Rica he is lonely and puzzled until he discovers the unusual bond which unites him in friendship with Juanito.

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# THE SCREEN

## DRIVE A MAN TO DRINK

AUDIENCES who tend to identify closely or feel too much empathy for the leading characters in a movie are going to get awfully thirsty as they watch a couple of this week's new items in which stalwart heroes, weary and pursued by villains, wander through the dust and heat of deserts. In "Gold of the Seven Saints," an adventure film starring Clint Walker and Roger Moore, these two young men struggle endlessly not only to get across the hot and waterless badlands but also to elude mean Gene Evans and his gang who are after their considerable collection of gold nuggets. Even after big, hard-hitting Clint and Irish, fun-loving Roger, who behave like over-age Rover boys, escape to the relative safety of a ranch owned by greedy Robert Middleton, they run into new troubles and thirst-provoking situations.

Directed by Gordon Douglas, "Gold of the Seven Saints" is neither a bad nor a good movie. It has a fair amount of excitement and some amusing touches of humor along with the rough stuff; but its theme and its stars are so familiar to T.V.-watchers that it will probably appeal only to those who can't wait for next week's show. It does have, however, some magnificent black-and-white photography of southeastern Utah which furnished the rocky hills and sandy desert for our parched heroes.

CURT JURGENS is also submitted to the kind of gruelling thirst and situations that try men's fortitude in "An Eye for an Eye," a French film with an unusual story and unusual backgrounds. Producer-director Andre Cayatte, who wrote the screenplay with Vahe Katcha, the author of the original *Oeil pour Oeil,* made his picture in Syria; and the shots of the people, the towns and the rugged, merciless hot country are fascinating. Both Eastman Color and VistaVision were used to advantage in the striking panoramas, especially those showing Jurgens and his pursuer, Folco Lulli, crossing vast, peopleless, sun-cracked rocks and valleys. I'm not sure, however, that the film's plot is worth these impressive views.

Andre Cayatte, who has directed such disturbingly provocative films as "We Are All Murderers" and "Justice Is Done," this time concentrates on a tale of vengeance. When Jurgens, the chief surgeon of a Middle East hospital, is too tired one night to accept a call at home from an Arab whose wife is ill, he sends the couple to the nearby hospital. When the wife dies there, the Arab blames the famous surgeon who probably could not have saved her anyway, and the rest of the plot is taken up with the diabolic revenge put into execution by the embittered Arab. His evil scheme for the psychological as well as the physical destruction of the surgeon is aided somewhat by the conscience of the good surgeon who already feels a touch of guilt about the whole matter; but the scheme is thrown into high gear when the Arab gets the doctor in the hinterland and starts leading him to Damascus on a short cut through a cruel desert that turns out to be a trap.

Curt Jurgens, at first superior and suave in a series of natty French suits, is excellent as the doctor whose demoralization is hastened by the forces of nature which seem to be on the Arab's side. Folco Lulli, stout and almost cherubic-looking, is equally effective as the man determined to break the doctor. But as a film, "An Eye for an Eye" leaves much to be desired. Although the problem of a doctor's responsibility is well stated, the revenge theme is certainly not deserving of all this attention; and the long trek through the dry wasteland, with its ambiguous ending, wears out the audience as much as the argument's protagonists.

THERE'S NOTHING dry about "Meet Brendan Behan," a twenty-eight minute short being shown with "An Eye for an Eye"—unless so much discussion of drinking will make viewers thirsty. Directed by Fred O'Donovan, the film consists almost entirely of shots of Brendan Behan being interviewed in Dublin by Eamonn Andrews, so it is really not a movie at all, but a television-type program being shown in a theater. However, Mr. Behan, in spite of his flip remarks about drinking, T.V., London's West End, and the childish violence of Ernest Hemingway and Liam O'Flaherty, displays a great deal of charm and good sense beneath the witty surface. He can keep his face straight when he's seriously discussing the life of quiet desperation that the average man leads, and he can look like an imp when the interviewer asks a silly question. When pushed on the subject of the Irish, Behan admits that his fellow countrymen are not readers or his audience, but he does respect them and is "immortalizing" them. "Meet Brendan Behan" may not actually be a movie, but it is delightful and stimulating entertainment.

I WISH I could say the same about the movie the English have made out of Shaw's 1936 play, "The Millionairess." Perhaps the mistake is in producers' thinking that all Shaw is grist for film; surely the failure of the two most recent attempts, "Saint Joan" and "The Devil's Disciple," should have taught someone a lesson. In any case, Shaw's talky play, about the heiress who discovers that money has little connection with happiness and love, is as unlikely material for the movies as any G.B.S. opus.



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This version, with a script considerably rewritten by Wolf Mankowitz and the introduction of more sex and snappy costumes than were in the stage production starring Katharine Hepburn in 1952, is an incredibly dull and artificial affair. Sophia Loren looks like the spoiled and pouting heroine in the handsome dresses designed by Pierre Balmain, but she brings practically no depth to the role. And while Peter Sellers is first-rate as the Indian doctor she tries to buy, Vittorio de Sica, Alastair Sim, Gary Raymond, Dennis Price and the other members of the good cast are wasted in Dimitri de Grunwald's elaborate production. Director Anthony Asquith works overtime to get visual gags and shapely Miss Loren into the foreground, but the total effect is still surprisingly flat, and "The Millionairess" is as dry and dusty as the deserts through which Clint and Roger and Curt trudge. The production in lush color with extravagant sets designed to suggest big money unfortunately only emphasizes the paucity of the material; and even the wit of Shaw's arguments becomes verbosity when smothered in the movie's old-fashioned notions of what is super-colossal.

PHILIP T. HARTUNG.

# COMMUNICATIONS

## PEACE CORPS PLAN

Brussels

TO THE EDITORS: Your editorial on the President's "Peace Corps" plan [Jan. 6] is welcome and to be applauded.

I, too, think that Mr. Kennedy has had a positively brilliant idea—but one that will break many hearts in the implementation. By that I mean that while no one can doubt the wisdom and the genius of sending young American technicians and so forth all over the underdeveloped areas, at the same time the thing to be avoided like the plague is any exhibition of that fatal superiority complex built around the "American way of life" which causes so many Americans abroad not only to make fools of themselves but to give evidence of the Ugly American stereotype which the Communists plug so hard and so well.

Are young Americans willing to live on the same level as the local folks they want to help? Will they—as I did in India—ride second-class carriages and eat in local restaurants (and spend months in hospitals with amoebic dysentery)? Will they go barefoot as we did in Burma—and court hookworms? Will they behave as true ambassadors of American democracy—or will they live in antiseptic compounds in which they can enjoy Coca-Cola, ice cream and all the latest American gadgets? This is the basic challenge of the "Peace Corps."

Thousands of the Russians sent to Red China remained the Great White Russian detested by Lenin. They lived like mandarins in the great port cities of East China and Manchuria. They lived in compounds. And as those of us who follow Red China know, the Chinese—even the Communists—came to hate the Great White Russian chauvinists.

I am convinced after fifteen years in Asia that Americans *can* learn to live with common folks, to own a bicycle, and to be just another human being with the folks they go to aid. I've seen many who have done it in India, in Japan, in Pakistan and in other Asian countries.

Here is one place where a real challenge to the pioneering and the spiritual so rich in American youth can produce a response that will give American democracy abroad a new lease on life which many of us now think impossible.

America remains a wonderful and brilliant dream, a dream of a place where men have lifted up their heads and their hearts and where there is a classless society.

RICHARD L-G. DEVERALL.

## VILLAGE MARDI GRAS

Brooklyn, N.Y.

TO THE EDITORS: When I read your editorial comment on the projected Greenwich Village "Mardi Gras" [Jan. 27], I was surprised at your surprise that the term should be so misused.

"Mardi Gras" did not have to wait until now to be misapplied. When I was growing up in mid-twenties Brooklyn, I would have been amazed at the notion that "Mardi Gras" has any connection with the day before Ash Wednesday. To me and my contemporaries, these words meant, not a pre-Lenten day, but a post-summer week at Coney Island, when the entrepreneurs of the beach resort tried to lure as many night-time revelers as possible for one last profitable mid-September fling before the onset of the cold blasts that would close the place down for another winter.

I have no doubt that the enterprising Greenwich Villagers who plan a new "Mardi Gras" had the same kind of indoctrination as I concerning the meaning of the term.

ROSE A. MCGRATH.

Monticello, Iowa

TO THE EDITORS: I can understand your bemusement at the calm bandying about of Mardi Gras on the calendar by the coffee shop owners in Greenwich Village. You will understand, in turn, I am sure, my complete befuddled bewilderment at a five or six year old custom in a near-by metropolitan area of having their Mardi Gras on Hallowe'en! Yours for the Fourth of July on Thanksgiving.

MARCELLA MUHL.



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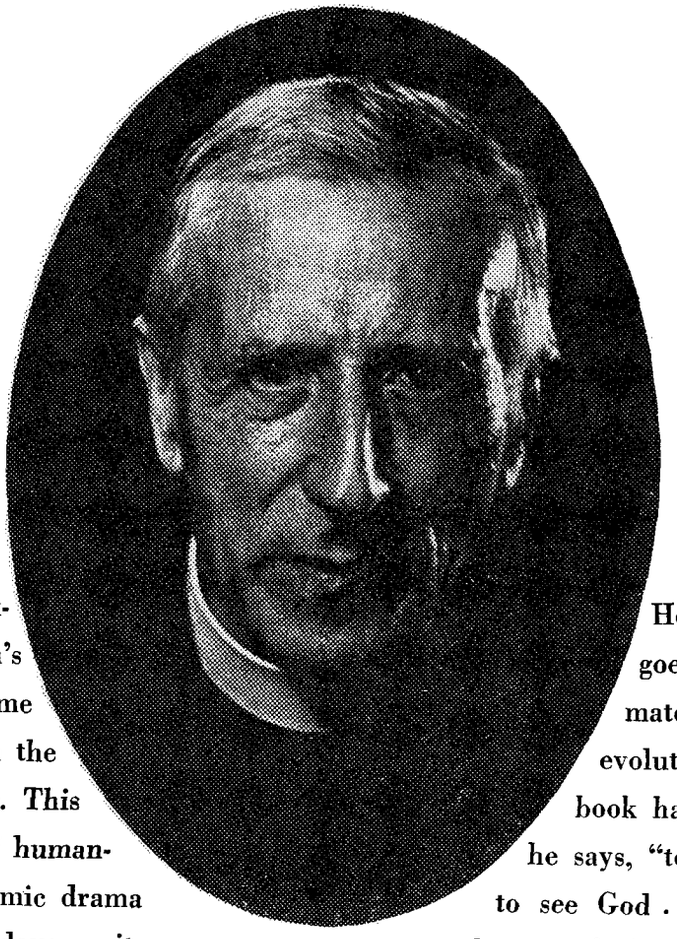
*The extraordinary books of*

# Pierre Teilhard de Chardin



## THE PHENOMENON OF MAN

Father Teilhard explains how man's spiritual life can become a participation in the destiny of the universe. This profound vision of humanity's role in the cosmic drama caused tremendous excitement when it was published in 1959. GRAHAM GREENE and ARNOLD TOYNBEE named it "the #1 book of the year." JAMES COLLINS said it "gives us a new image of the possibilities open for man in the scientific age."

THE PHENOMENON OF MAN $5.00

## THE DIVINE MILIEU

Here, Father Teilhard goes beyond the material aspects of evolution. "This little book has one aim," he says, "to teach man to see God . . . Without the least confusion or insincerity, the true God, the Christian God can be seen to invade the whole universe whose alarming size and pagan beauty dismay you." KARL STERN calls it "one of the great spiritual testimonies of our time."

THE DIVINE MILIEU $3.00

*See* Directions '61: A Catholic Perspective *on ABC-TV February 19 at 1 o'clock E.S.T. for a program on the life and work of Pierre Teilhard de Chardin.*

At your bookseller

HARPER & BROTHERS, NEW YORK 16

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# Critics' Choices for Catholic Book Week

## DANIEL J. CALLAHAN

MORALITY *and Modern Warfare. Edited by William J. Nagle. Helicon. $3.95.* This book quite easily goes to the top of my list. For one thing, none of the contributors pose that utterly fantastic question which keeps popping out at me from posters for some rally or other, "Peace or annihilation?"—as if I had merely to decide to exercise the perils of nuclear war. For another, all of the essays, by Father John Courtney Murray, S. J., Thomas E. Murray, William V. O'Brien and Gordon Zahn among others, approach the problem from different vantage points, moral, political and military. The result is a comprehensive and penetrating whole, wisely edited and cumulatively impressive.

*The Churches and the Church. By Bernard Leeming, S. J. Newman. $6.50.* Father Leeming's study of the Ecumenical Movement, its origin, present status and inner spirit is a major contribution to Catholic-Protestant understanding. His detailed comments on the Catholic attitude toward Ecumenicism which concludes the book are honest, sane and lucid.

*Catholics and Protestants. By Léon Christiani and Jean Rilliet. Newman. $3.50.* Far more informal than Father Leeming's study, this extended exchange of letters between Canon Christiani and Pastor Rilliet is nevertheless valuable for its direct confrontation of issues and its shrewd choice of the *Credo* as the focus of the exchange.

*The Conscience of the Rich. By C. P. Snow. Scribners. $1.45.* If the world of C. P. Snow is somewhat less edifying than that sought by the authors of the books so far noted, it has for all that its interesting complexities. I choose this book for my list not because it is recent Snow or even his best but simply because it is worth reading and is now available as a paperback. For those who live in, near, or around academic communities this is important. Sir Charles' books are just never in the libraries.

*The Two Cultures and the Scientific Revolution. By C. P. Snow. Cambridge University Press. $1.50.* Since I have raised the name of C. P. Snow I will also mention this book as well. Although it has been out for some time there may still be some who haven't got around to it. In fifty or so thoroughly provocative pages, Snow dissects the mutual ignorance of the scientist and the literary humanist about the doings of one another. Though he rather flagrantly tips the scales toward the scientist as one who "has the future in his bones" he knows a crisis when he sees one.

## PHILIP DEASY

BERNANOS: *His Political Thought and Philosophy. By Thomas Molnar. Sheed and Ward. $3.95.* A recent article referred to Gabriel Marcel as "French to the core." So is George Bernanos. He is also the kind of committed Catholic intellectual that Americans, encompassed as they are by the bland and the homogenized, would do well to contemplate. That they can do, and most profitably, through Mr. Molnar's penetrating and highly readable study.

*Catholics in Conversation. By Donald McDonald. Lippincott. $3.95.* Mr. McDonald describes the seventeen Catholics he chose to converse with as "truly brilliant," and as "people of obvious maturity, experience and insight." Proof that they and Mr. McDonald himself are of such stature is amply given in these wide-ranging, stimulating exchanges.

*Literature and Western Man. By J. B. Priestley. Harper. $6.95.* As Vivian Mercier noted in his eloquent article-review of this book in

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## DE LA PLACE DU TERTRE

Utrillo's artist-eye was not
For the logic of shadow.
When he made his Hotel of the Hillock
(And his Café on that place, too),
It wasn't the fall on the ground of a shade
That he looked at;
It was the firm, marble thrust of a
Tower of Ivory, square to justice and
Trinity-pointed, with
A dark eye, opened in innocence.
Four were the people he saw
(Only one a priest, perhaps),
In his then dun-red preference:
An arterial flow, which,
Caught, says nearly all—
Nearly, for the trees scratch slate;
But the roofs are vein-red with scamper,
And the buildings carry their own,
Their mysterious, brightness.
Is it the vein-red? the pale-yellow? the venial-white?
No—the away-from-illogical shade;
It's the white, square triune upreach,
It's the Tower of Ivory.
It's all theology, there,
De la Place du Tertre.

LAWRENCE R. DAWSON, JR.



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### EASTERN CATHOLIC LITURGIES
*by Rev. Nicholas Liesel*
*Photographs by N. Makula*

114 photographs with accompanying text make up this handsome album illustrating and explaining the rich diversity of the Eucharistic celebration among the various Eastern Catholic Churches. **$4.95**

# CATHOLIC BOOK WEEK

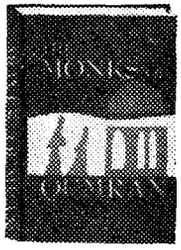
### FROM SHADOWS TO REALITY
*Studies in the Biblical Typology of the Fathers*
*by Jean Daniélou, S.J.*
*Translated by Dom Wulstan Hibberd*

Early Patristic writers viewed the historical events of the Old Testament as "types" or "figures" of events of the New Testament. Jean Daniélou's new and important book is a study of these typological interpretations of the Church Fathers. **$5.50**

### SECRETS OF SUCCESSFUL RECRUITING
*by Rev. Godfrey Poage, C.P.*

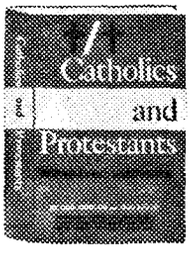
The principles of vocational guidance and their successful application as learned from America's best diocesan and religious directors and counsellors. **$3.50**

### THE MONKS OF QUMRAN
*The People of the Dead Sea Scrolls*
*by Edmund F. Sutcliffe, S.J.*




" . . . an excellent introduction to the Dead Sea Scrolls, one of the best published so far. Father Sutcliffe is the first author to study the people of Qumran as a religious community . . . [he] shows complete familiarity with the latest research."—*Library Journal.* **$5.50**

### CATHOLICS AND PROTESTANTS
**Separated Brothers**
*by Léon Cristiani and Jean Rilliet*
*Translated by J. I. Holland, S.J.*
*and G. V. Tutungi, M.A.*




Two distinguished theologians—one a Catholic, the other a Protestant—discuss the differences which divide Christians and the means to a closer union in common charity. **$3.95**

### THE CHURCHES AND THE CHURCH
*A Study of Ecumenism*
*by Bernard Leeming, S.J.*

" . . . a particularly timely and altogether satisfactory book."
—John J. Wright, D.D.

" . . . one of the most significant pieces of contemporary Catholic ecumenical writing."—Robert McAfee Brown in *An American Dialogue.* **$6.50**

### LITURGICAL HANDBOOK FOR HOLY MASS
*by Dr. Johannes Baur*
*Translated by Rev. David Heimann*

A complete study of the Mass incorporating all of the latest liturgical reforms. Each part of the Mass is explained according to its historical development, its meaning, and its rubrics. **$2.95**

*for younger readers*

### HERE I AM, LORD
*by G. Vauthier*
*Translated by Joseph B. Collins, S.S.*

Children will love this delightful collection of Psalms—selected and rendered especially for them. The book is beautifully illustrated in color by Belgian artists, Josette and Suzanne Boland. **$3.00**

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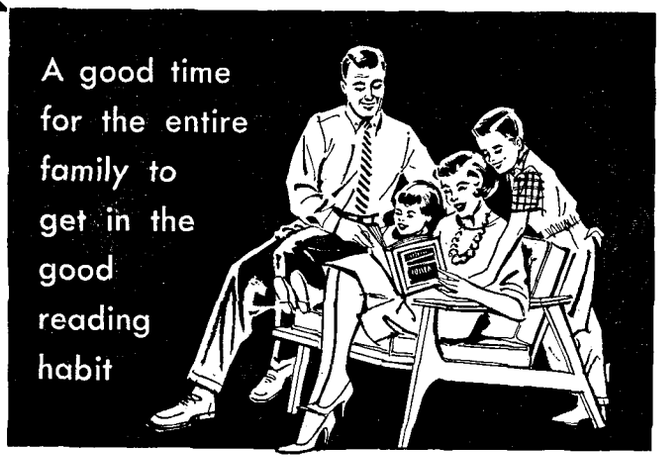


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*In Pursuit of the English. By Dorothy Lessing. Simon and Schuster. $3.75.* This is a funny, truthful, and penetrating account of life in a London boarding house as lived by a young person used to the amenities of a British colony in Africa. It is great fun: the author says London was her 'grail' and there is a quality in her search that is very moving. She writes very nicely indeed.

**GEORGE G. HIGGINS**

WE *Hold These Truths. By John Courtney Murray, S.J. Sheed & Ward. $5.* Erik von Kuehnelt-Leddihn writes, in a recent column, that while "the intellectuals are 'at work' in the United States . . . , yet they cut little ice."

This pronouncement may or may not be true of American intellectuals as a group, but surely it isn't true in the case of John Courtney Murray, S.J. Father Murray, thanks be to God, is cutting a lot of ice these days in non-Catholic as well as Catholic circles. Indeed he has been doing so for many years in lectures and articles, but, with the publication in book form of his "Catholic reflections on the American proposition," his influence will be greater than ever before. His publisher says that "the publication of this book is a significant event in the history of modern American



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thought." For once it can be said that a publisher's blurb sins on the side of understatement.

*The Rise and Fall of the Third Reich. By William L. Shirer. Simon and Schuster. $10.* When I started to read this monumental 1200-page history of Nazi Germany, I had no intention of finishing it. I was certain that the reviewers were exaggerating when they hailed it as a masterpiece, and I fully expected to write it off, after a few chapters, as a journalistic rehash of secondary sources. Well, the reviewers were right, and I was wrong. It is indeed a masterpiece. It remains to be seen what the professional historians will say about it twenty or thirty years from now, but I suspect that between now and then it will be regarded, even in professional quarters, as the best and most exciting history of the Nazi regime. Don't start to read it unless you are prepared to lose a lot of sleep. Once you have finished the first chapter or so you won't be able to put it down.

*The Pastoral Sermons of Ronald A. Knox. Edited by Philip Caraman, S.J. Sheed & Ward. $8.50.* In his controversial biography of Ronald Knox, Evelyn Waugh writes that Knox "always put his best" into his sermon. If this be so, the publication of 108 of Knox's pastoral sermons is a literary (and spiritual) event of no little importance, for Knox at his best was something of a genius. Most sermons don't read very well. These do. Incidentally they are ideally suited for spiritual reading during Lent.

*The Dynamics of Liturgy. By H. A. Reinhold. Macmillan. $4.75.* Hitler's pathological hatred of the United States is amply documented in the Shirer book referred to above. It should also be recorded, however, that Hitler unwittingly did at least one great favor to the U.S.—he sent us Father Reinhold. And the exiled Father Reinhold, who has long since become a naturalized citizen of his adopted country, has taught us more about the dynamics of liturgy and about the relationship between liturgy and life than almost any other single American. The present volume, which is made


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and those he seeks to convince. Historically this necessity has involved, logically speaking, a backward movement as the areas of general agreement have become narrower and fewer by far. Father Bouyer speaks with reason and beauty to "every Christian, actual or potential" and initiates him step by step to the "discovery" of the foundation and content of Christian truth and life.

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THE FUTURE OF MANKIND. *By Karl Jaspers. University of Chicago Press. $5.95.* Some sober thoughts for our times by a thinker who has dedicated his life to a search for authentic being through the lucid use of reason. The situation today, Jaspers argues, is a bleak one. But it is not hopeless. The inner transformation of man that is required is possible and the "regenerative" examples of the past are recorded to encourage us. Jaspers' book is a call to seriousness: an invitation to man today to review the potential he has to help himself. As such it is an impressive document of hope.

*Night. By Elie Wiesel. Hill and Wang. $3.* This is an account of a peculiarly modern kind of pilgrimage: the journey of the Jewish people through the infamous Nazi death houses. More particularly, it is the account of Wiesel's personal pilgrimage. It began when he was fifteen; his mother, sister and father died at the hands of the Germans; countless kinsmen, including children, met death before his eyes. Such a pilgrimage can lead to a loss of faith, as it did for Wiesel. But it is an unbelief that is curiously allied to a Gethsemane-like abandonment. Perhaps this is what François Mauriac was suggesting when he dedicated his book on Christ, *The Son of Man,* to Elie Wiesel.


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*Ghosts of the Heart, by John Logan. University of Chicago Press. $2.75.* A new book of poems by the author of *A Cycle for Mother Cabrini.* A poet, Mr. Logan, says, "is a priest or necromancer of the baroque who dissolves by the incantations of his cadenced human breath the surface of the earth to show under it the covered terror, the warmth, the formal excitement and the gaudy color burst of the sun." He might add that the poet also dissolves the incrustations of the conventional ego to reveal the real rhythms of the human heart. For this, effectively, is the revelation of *Ghosts of the Heart.* The poems range over a broad field of human experience but focus masterfully upon the theme of man's fragile nobility.

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*A Middle-Class Education. By Wilfrid Sheed. Houghton Mifflin. $4.75.* The devil of the world today—or at least the democratic worlds we know—is the pale scum of conventionality that has been elevated to the rank of high virtue. Albert Camus put it well in his tight little aphorism: "Of modern man it will be said that he read the newspapers and fornicated." These seem to be the proper activities, the status symbols, of those who cannot escape the banality of this world, what Mr. Sheed calls a middle-class world. In a promising first novel, he takes a quiet look at one John Chote—a chap who comes from a conventional home (where the central interest seems to be the daily newscasts), gets a conventional education (Oxford), has a few conventional affairs and settles for a conventional life of a salesman. Chote finally revolts. But the wonder is (and this seems to be the point of the novel) that it takes him so long to screw up his courage to revolt against a situation that was meaningless from the start. Mr. Sheed does not adopt the raucous style of the Beats or Angries (Dieu merci!) but his steady and even prosaic style of understatement is suited to his materials. A writer to watch.

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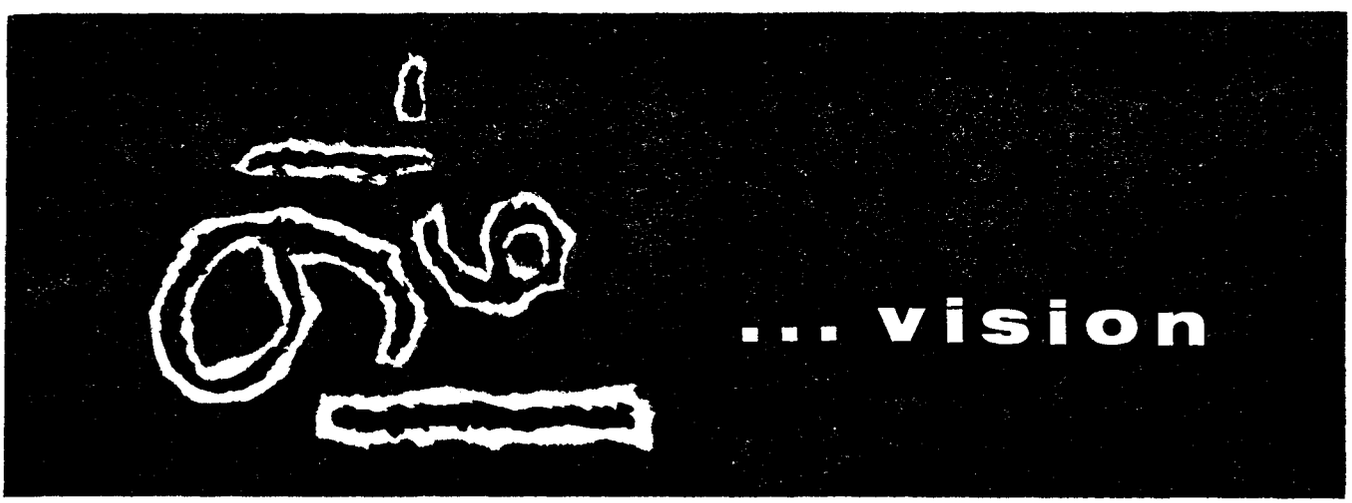


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**Philip Deasy, a frequent contributor, is a member of the English faculty at St. Peter's College, New Jersey.**

**Anne Fremantle is a well-known writer, lecturer and critic.**

**Monsignor George G. Higgins is director of the Social Action Department of the National Catholic Welfare Conference, Washington, D. C.**

**Sister Maris Stella is a poet and critic and the long-time chairman of the English Department at the College of St. Catherine in St. Paul, Minnesota.**

**Father Leonard F. X. Mayhew is a parish priest serving in Monroe, Georgia.**

**Father Bernard G. Murchland, C.S.C., is doing research at the University of Buffalo.**

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